CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

475 Riverside Drive, New York 27

HOLBROOK LIBRARY PACIFIC SCHOOL

Vol. XI, No. 12 August 1961

rancis P. Jones, Editor Wallace C. Merwin, Executive Secretary

HRISTIAN MAGAZINES IN CHINESE

The Rev. Charles H. Chao, Executive Secretary of the Reformation Translation Fellowship, s compiled for his 1960 Annual Report a list of twenty-three Chinese Church Magazines, all blished outside of mainland China. He characterizes them by their faithfulness to Reformation lvinism. Herewith the list, with a summary of his comments about them.

1. Outlook - published from 1958 on by Council of Christian Literature for Overseas Chinese. pages. "Attractive." "Its editorials are extremely modernistic, and carry the news of the CC."

2. Morning News - Four pages weekly by True Light Fund, Hong Kong. Sunday School les- ns, etc. "Some...articles...faithful."

3. The Gospel News - Four pages, non-periodical by an individual in Taipei. Chiefly urch news of Taiwan.

4. Evangelical Monthly - Published by China Evangelical Free Church, Kowloon. Home e - child welfare. Church news.

5. Showers of Blessing - Eight pages, Kowloon. Devoted to the Keswick message.

6. Life Bi-monthly - Published by "China Evangelize" Fellowship, Kowloon. Translations m Moody Monthly, etc. "Some...articles...strongly dispensational."

7. Vineyard - In Chinese and English, by The Christian Student Fellowship of Tunghai Uni- rsity. "Quite a liberal paper."

8. Dengta (Lighthouse) Magazine - Published monthly by the Witness Press, Hong Kong. lf secular and half Christian. "A very good paper in winning sinners to Christ."

9. The War Cry - Published bi-monthly by Salvation Army. SA news. "Witnessing for rist and leading men to Him."

10. The Evangel Monthly - Published in Chinese and English by the United Evangelical urch in Manila. "Stress...on practical Christian living rather than doctrinal and theological atment."

sued monthly to keep mission boards and missionaries informed on Christian work in China. formation from Chinese church magazines and other Chinese sources is passed on as objec- vely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- osed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $1.50; Over- as, Firstclass $3.00, Secondclass $2.50. Airmail $4.00 in 15¢ zone, $6.00 in 25¢ zone.

11. Malaysia Christian - Bi-monthly - Defends ICCC against WCC.

12. The Evangel News - Four pages, published monthly by Chinese Evangel Fellowship in New York. News of work in U.S. "Helpful."

13. The Shepherd's Rod - Published by Taiwan Theological Seminary, Taipei. A Japanese style of Chinese. Barthianism popular in it.

14. Southern Bell - Published by Methodist Church in Ipoh, Malaya. "Arminian in theology."

15. Good Tidings - Published monthly by Lutheran Literature Society, Kowloon. "Well-edited." "Regret to say that Luther's works are not introduced."

16. Monthly Bulletin of Chinese Christian Church in Indonesia - "Sound faith." Suspended by government in May 1960, and re-issued under title of "Correspondence Course."

17. Heavenly People Magazine - Published quarterly by Heavenly People Depot, Hong Kon "Strange topics." "Strongly nationalistic."

18. Revival Magazine - Published monthly by Oriental Missionary Society in Hong Kong. Reflects their teaching.

19. The Pillar of Fire - Published in Kowloon non-periodically by The Society of Free-Distribution of Christian Literature. "Mixed with modernistic teaching and social gospel." Exalts personalism, and quotes from Dr. A. C. Knudson.

20. The Witness Monthly - Published in Taipei by Li Chi-sheng, representing a splinter branch of the Little Flock. "Strongly believe in typology."

21. The Streams Bi-monthly - Published by the Streams Press in Hong Kong. "Very helpful." Represents teaching of Oswald J. Smith of People's Church, Toronto.

22. The Bible Magazine - Incorporating The Midnight Cry since January 1960. Published monthly by Alliance Press, Hong Kong. "Wide circulation." Reflects work of R. A. Torrey and Andrew Murray. "Theological treatment... lacking."

23. Ambassadors - Published non-periodically in Chinese and English by the Chinese stude department of International Students, Inc., Washington, D.C. "Purpose... spiritual upbuilding Question and answer column on Christian life problems "stimulating."

At the end, as a sort of postscript, he adds Tien Feng, published in Shanghai. He calls it a weekly, which it has not been for some years, so possibly he has not seen it recently. "Filled with government propaganda; even the Bible messages are mingled with encouragement to produce more steel."

Strangely enough he does not include in his list the quarterly magazine of his own organization, The Reformed Faith and Life. Published in Hong Kong. About 1,200 copies distributed ea quarter.

If any of our readers know of any other Christian magazines in Chinese, we shall appreciate information about them. We would like to get this list as complete as possible.

CHINA NEWS AND VIEWS

This is the name of a new news bulletin with address at P. O. Box 2116, Taipei, Taiwan. The only number I have seen is Vol. 1, No. 2, for May 1961. It is still in a tentative stage, fo the editor states: Subscriptions for this bulletin will be received only when it has completed its organization and sponsorship.

The editor is retired YMCA Secretary George A. Fitch, but the editorial in this number

protesting recognition of Mainland China) is by the Rev. Charles P. Gilson. Besides the editorial here are three sections, entitled respectively News of the Chinese Mainland; News of Taiwan; and Speaking of Books. One of the books reviewed is Christianity in Taiwan: A History, by Dr. Hollington K. Tong; 250 pp.; published by China Post, Taipei, and sold for U.S. $1.50.

Dr. Tong states that since 1945 the number of Christians in Taiwan has increased from 8,000 Catholics and 30,000 Protestants to about 250,000 in each of these two branches of Christendom, a figure somewhat higher than usually given. (See China Bulletin for May.) He deplores the presence of seventy separate brands of Christianity. Eighty per cent of the 205,000 tribes people of Taiwan have been converted to Christianity, he says. One fourth of the Protestant membership in Taiwan is in indigenous Chinese churches.

(Since writing the above I have received a copy of Hollington Tong's book, but have not had time to read it. A hasty glance however is sufficient to show that it is worth extended comment in a later issue.)

OLD BELIEVERS IN BRAZIL

The Russian Old Believers are an offshoot of the Russian Orthodox Church. Many of them fled to China at the time of the Russian Communist revolution. Since the Communists came to power in China, the World Council of Churches and the United Nations have been trying to resettle them elsewhere. Eighteen months ago about five hundred of them were brought to the Brazilian state of Parana. A recent report, published in the July 9 New York Times, states that they have made wonderful progress in turning what was considered unproductive land into a highly profitable farm community. The settlement is free of debt and is reinvesting its earnings in tractors and other implements to raise its productivity in such crops as rice, wheat, potatoes and corn. United Nations officials are delighted with the Old Believers' ability to accomplish so much with so little outside financial support.

The Refugee Commission of the United Nations and the World Council of Churches now hope to settle a group of Chinese farmers, who fled to Hong Kong from the mainland, near the Old Believers. But the problem of paying for their transportation remains to be solved.

"THE WORLD BELONGS TO ALL"

This is the name of a pamphlet edited by Mrs. Muriel J. Brown, of St. Marys, Ontario, and consisting of letters written by Liao Hung-ying, formerly professor of chemistry in West China Union University, and her husband Derek Bryan, formerly in the British Foreign Service. Most of the letters were written by Miss Liao, only one coming from the pen of Mr. Bryan.

We have previously reported their visit to China in 1959, and this pamphlet does not add anything substantial to that report, but it does add a wealth of interesting detail about the life of Miss Liao's relatives, some in Chengtu and some in Changting in western Fukien.

Mrs. Brown, widow of the Rev. Homer Brown, is a former missionary of the United Church of Canada, with long experience in Chengtu. Several years ago she visited her daughter, Mrs. David Crook, in Peking, and came back from that trip with a very favorable report of conditions on the mainland. This pamphlet is being sent out by the Endicotts in lieu of two summer numbers of their Canadian Far Eastern Newsletter, and can also be obtained directly from Mrs. Brown.

HONG KONG VS. CANTON

I have recently seen an interesting letter in Chinese, written by a Hong Kong business man, a Christian and a graduate of Lingnan University, giving comments on what he saw in Kwangtung Province on a visit there in May, 1960. He was impressed by the shortage of food: "China is in a half-starved condition - like a beggar country."

In his letter he draws up a balance sheet of the good and bad points of society in Hong Kong and in Canton as follows:

Hong Kong good points: a busy market, with plenty of goods; freedom of thought, of action,

of speech, and of residence; a place where money can do anything, where individuality can exist, and where the law protects individual life and property.

Hong Kong bad points: The poor are getting poorer and the rich richer; the power of money fosters covetousness, and this confuses the sense of justice; the laws can be manipulated by the rich and powerful to uphold injustice, and thus the ignorant people still live under exploitation. Bureaucratism prevails; the system is nominally democratic, but actually is loaded in favor of the privileged classes. Humane feelings are thin as paper; poverty is despised more than prostitution is. The over-development of individualism creates a selfish spirit and a disregard of the needs of others.

Canton good points: A peaceful social order, with no thievery; doors need not be locked at night; police are not needed for the people themselves keep order. Everything is for the public; there is no private property. A spirit of humility prevails, with no striving for first place. Gambling and vice have been swept away. Everyone is working for productive purposes, to help the country and not for oneself. There is universal education.

Canton bad points: The market place is idle, there are no goods for sale. There is no freedom of thought, of speech, of action or of residence. Every act must be reported to the police. Even if you have money you can't buy food; it's as if money were useless. No individuality is allowed, thus making men like cattle and horses. People work too hard and yet are neither warmed nor fed, to the detriment of their health. Communists act as though they thought ordinary people had superhuman strength; they starve people's bodies and tax their strength, driving them mercilessly. It is a system of hate, with no love in it.

He concludes with the comment that each system has its good and bad points, and voices a wistful hope that a system might be devised which should combine the good points of both.

CHURCH NEWS

Chinese Catholics are doing their bit to promote a Catholic schism in Cuba similar to the one engineered by their Chinese Catholic Patriotic Association. In 1959 (according to a report in Osservatore Romano passed on by RNS) a certain Lee Way-han published a seven page pamphlet in Spanish, entitled "The Catholic Church in Cuba," with the purpose of showing Cubans how Chinese Catholics secured their independence from the Vatican.

GENERAL NEWS

Chinese scholars are at work compiling literary histories of the fifty-one different minority nationalities in China. The first three to be finished are of the Pai, Nahsi and Tibetan tribes. Work is proceeding on the literary histories of the Mongolians, Miaos, Chuangs, Tais, Yis, Tuchias, and a beginning has been made on the literature of the Kawas, Tungs, Puyis, Yaos, Hanis and Hehches. The Yi tribe had had no written language, but it had a long epic poem, Meiko, which had been handed down orally. This has now been written down and translated into Chinese. The Nahsi tribe had a 3,000-volume work, the Tungpa Scripture, which had been written in hieroglyphics.

Chinese news at the end of May and the first ten days of June played up a Buddhist delegation from Ceylon which had arrived in Peking to take back with them the Buddha's tooth which has been enshrined in a Peking pagoda. The original pagoda was burned to the ground in 1900 by the invading allied armies, but the tooth was later found among the ashes, and has since then been enshrined in the Kuangchi Pagoda. The Communist Government has now built a new pagoda of seven stories, thirty meters in height, to be the permanent resting place of the relic, after it returns from its pilgrimage to Ceylon. The Prime Minister of Ceylon, Madame Bandaranaike, sent with the Ceylon delegation a sapling from the famous bo tree of Ceylon which "according to Ceylonese Buddhist tradition was a branch of that one under which Buddha attained Nirvana." (Quotation from the New China News Agency.) The Venerable Shirob Jaltso, President of the Chinese Buddhist Association, accepted the gift of the bo tree and prayed that the spiritual influence of this supreme occasion of virtue would promote peace and happiness in the world.

Shanghai had a spring music festival from May 20 to 31, in which twelve concerts of symphonic, national orchestral, chamber and light music and solo recitals were given. Half of the 149 items performed were new works. One of the most ambitious was a symphony by Ting Shan-teh, Vice-president of the Shanghai Conservatory. The name of it is The Long March. Only the first three movements are now completed, namely, "The Start of the March," "Red Army Men Kin of the People of All China's Nationalities," and "Capture of Luting Bridge." Two still to be completed will be entitled "Over the Snowy Mountains and Marshland" and "Triumphant Joining of Forces." Other smaller compositions had similarly contemporary names; one for a group of violins playing in unison was called "The Motor Road in the Mountains is Open to Traffic." The noted violinist Ma Sitson gave a more conventional title to his contribution, "Second Symphony